S. Hambly E-5 (1929-1930) 1934 FP13 Mbundu FP13

The flesh of goats, sheep, and pigs might be more frequently used if these animals were bred and cared for under some system of animal husbandry. The Ovimbundu are familiar with the preservation of meat by smoking and drying it, because flesh of animals killed in the chase is sometimes preserved in this way by hunters, yet the method is not widely and constantly applied in order to assure a regular supply of meat.

Failure to utilize the milk of cattle and goats is another example of the neglect of useful commodities. The Vacilenge, who are near neighbors of the Ovimbundu, milk their cows as do the Ovimbundu themselves in some districts, though the practice is by no means general. Even where cows are milked, butter and cheese are not made, though the Ovimbundu know of the process, which is practised by the Vakuanyama of southern Angola.

There are three kinds of beer. *Ocisangua* is a sweet beer which even children may drink because it is not intoxicating. Water is heated slowly in the pot but not boiled; meanwhile meal of Kafir corn or maize is added. Pounded sweet potato is strained in such a way that the liquid part goes into the beer pot; the residual mush is given to pigs. After the beer has cooled out of doors, it is transferred to a large gourd and allowed to stand over night. Next day it is considered a fit drink to consume or to offer to visitors (Plate XXIII, Fig. 3).

The making of an intoxicating beer *ekundi* proceeds as for *ocisangua*, but instead of adding strained liquid from sweet potatoes a root called *ombundi* is included in the brew. The large pot containing this beer is covered tightly and allowed to stand untouched for twenty-four hours, at the end of which time it is a potent drink. It is important to note that the corn is allowed to sprout in the ground before it is made into the infusion to which the root *ombundi* is added.

Ocimbombo is a strongly intoxicating drink. In order to prepare this brew, corn is soaked for a week; then it is left in the ground for the same length of time until it has germinated. It is then pounded on the rocks and placed in large pots filled with water to which sweet meal of corn is added. Simmering over the fire is continued for two days with constant stirring. This brew differs from *ekundi* in the longer germination of the corn and the longer period of simmering. On the fourth day after the simmering is completed the drink is said to be ready for consumption. If the people have honey, they add some to the brew on the third day of standing. My inform-